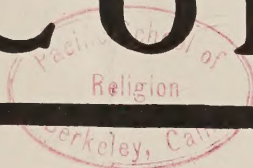


BIBLE SOCIETY RECORD



The Soul That Grows

THE BIBLE speaks out of the experience of yesterday to the needs of today, and the longings of tomorrow. And the reason for its perennial freshness is that the themes with which it deals, and the impulses it aims to kindle, are the same in every time in every clime. It is the great storehouse of religious experience, the inexhaustible reservoir of religious aspiration. It is to the individual a progressive revelation, depending upon the growth of the man's soul; always for the seed of truth there must be the soil of faith and love. Commonly the truth is revealed, not in a flash, but in the friction through the years of opposing half-truths. Wherever there is a double allegiance, part for God and part for self, the vision of truth will be blurred; wherever there is cherished prejudice, there will be narrowness of view and false emphasis; where but one phase of truth is seen, the sense of proportion will be lost. But where there is a docile mind, a humble spirit, a surrendered will, a life responsive to the lessons of history, there will be an increasing growth in all that is vital to the soul. The great word of the Master to the man who is seeking direction is this, "He that hath ears to hear, let him hear."—*Montreal Star*.

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The American Bible Society at the General Conference of the Methodist Episcopal Church

By Rev. S. H. Kirkbride, D.D.

THE General Conference of the Methodist Episcopal Church, which met in Springfield, Mass., during the month of May, has been generally declared, by those best qualified to judge, to have been the most important and the best one in the last quarter of a century.

This article has been prepared to let the friends and supporters of our organization know the contribution the Society made to the interest and success of this great gathering.

While the Bible Society has always been accorded gracious treatment at these quadrennial councils, it seemed to those officially representing our Society at Springfield that all the circumstances combined to make possible rather unusual courtesies and favors by the bishops and the body of the Conference at this last session.

General Secretary William I. Haven submitted to the body a quadrennial report showing the contribution of the Methodist Episcopal Church in men and money since the previous session of the Conference, and a detailed report of the co-operation of the Bible Society, the missionaries and general work of the Methodist Episcopal Church, a summary of the work of translation and revision accomplished and being carried forward, and also a bird's-eye view of the Bible situation in the whole world.

This was printed in the "Hand Book," together with the reports of the official boards of the church, and a copy furnished to every delegate and, also, available to any person desiring one.

On the second day of the Conference, the presiding bishop announced the following exceptionally strong committee on the American Bible Society, one person being chosen from each General Conference District: G. H. Spencer, E. S. Tipple, C. R. Redhead, W. H. Ford, B. Jones, G. T. Beason, J. S. Todd, J. A. Cantz, Miss Ella N. Watson, W. C. Bloomer, C. E. Bucan, E. D. Kohlstadt, H. G. W. Meyer, A. L. Bowen, and Hans J. Roass.

It was a most fortunate and pleasing coincidence that when the committee met for organization, Dr. Ezra S. Tipple, president of Drew Theological Seminary, who is a member of our official family and a member of the Committee on Versions, was chosen chairman; and Dr. G. H. Spencer, corresponding secretary of the Massachusetts Bible Society, was elected secretary.

On Saturday afternoon, May 24th, immediately following the devotions, Dr. Tipple presented to the General Conference the committee's report on the work of the American Bible Society. This gave a review of the work of the Society during the quadrennium, which showed a circulation "of over seventeen million copies of the Scriptures in the United States, in the extended mission fields of Latin America, in Europe and Africa and throughout the vast populations of the Far East."

The report touched upon the most important outstanding events of the four years' work, and called attention to the annual contribution of \$150,000 from the Methodist Church for the work of the Society. The following recommendations were made, discussed by the Conference and passed:

"We therefore recommend that this cause be presented to all our churches annually, as has been the custom since 1836, as one of the official benevolences.

"We would suggest that the amount to be asked or appropriated be left to be determined by the organization created by the General Conference to have charge of the official benevolences. Our churches and our missions at home and abroad have increasing need of this missionary circulation of the Scriptures.

"We recommend that the observance of Universal Bible Sunday be encouraged in all our churches, in order that the place of the Bible in our national life and the life of the world may be suitably emphasized.

"We recommend that authority be given to the Board of Bishops to appoint a representa-

tive on the Advisory Council of the American Bible Society, with whom the Board of Managers may advise during the quadrennium concerning the budgets, appropriations, etc., of the Society, with the understanding that the expenses of this representation shall be met by the American Bible Society.

"EZRA S. TIPPLE, *Chairman,*

"GEORGE H. SPENCER, *Secretary.*"

This report goes down to the local congregation with the reports of the boards of the church.

On the first day that General Secretary Haven attended the Conference, he was formally presented by the presiding bishop, and, by action of the body, accorded a seat on the platform with the other officials and dignitaries.

Exhibit

The exhibit of the boards was a unified one and was worked out, after conference with the different organizations, by representatives of the Committee on Conservation and Advance. It was the most complete and best exhibit that we have ever seen of its kind. The entire spacious lower room of the Auditorium was given over to it. The room was divided into a wide central space, with two smaller ones on each side. These spaces were arranged in a series of booths, each illustrating some phase of church activity.

The exhibit of our Society was a lighthouse with an hexagonal base of about four feet and about twelve feet high. The bases had charts relating to Bible work. On the shelf above the base was free literature pertaining to our work. On the shaft, Bibles, Testaments, and portions, in many languages and in a rich variety of bindings, were fastened in symmetrical order, some showing the texts and others the bindings. Six large transparencies illustrating various



LEADING THE PARADE

Left to right: Bishop Nicholson, Bishop Cooke, Bishop Thirkield, Rev. Dr. Tipple, Rev. Dr. Haven, and Bishop Nuelsen.

phases of Bible work were at the top of the shaft; an alternating current now shutting off and then giving a strong light was a unique and attractive feature. This lighthouse was placed in the very center of the middle space, to typify and emphasize the fact that the Bible is the very heart and center of every form of activity in the Christian Church.

Anniversary

The "big day of the feast" for every congressional board is their "Anniversary." Coming as this does, every four years, each organization seeks to represent its work in a different way each time, and is constantly striving for something new and novel program.

The date assigned for our anniversary was Sunday afternoon, May 18th. Like the others we were seeking "something different." It was the happy genius or inspiration of Bishop Haven that suggested ours. "Bible addresses, of course, we must have. At Des Moines we staged a taking pageant and could not rep-



SUNDAY
SCHOOL
IN THE
PARADE

nat. Then the plan was conceived that, in addition to the traditional exercises, we have a great parade, the two chief features of which must be a show of Bibles and a brass band.

General Conference program makers will realize the daring of this idea. How would the officers and scholars of the Sunday schools of Springfield react to this idea? Would the "grown-ups" march or leave it to the children? Would the "Saints" think the Bible and a brass band an unholy alliance? Would Sunday the 18th be another one of the almost continuous rainy days? Would the thing "go off," or be only a "dub." *Quien sabe?* Anyway, it was worth trying; and we went at the idea with vigor. Rev. Dr. S. H. Kirkbride, of the Northwestern Agency, and Rev. Dr. J. L. McLaughlin, of the office and the Eastern Agency, gave themselves unremittingly to the task.

Every pastor and Sunday-school superintendent consulted gave enthusiastic support.

of these were taken. There must have been fully 12,000 people participating as marchers or onlookers.

Just before the paraders reached the Auditorium on their return, the children under twelve years left the ranks and were taken to the G. A. R. Hall, where a program of appropriate motion pictures was shown them.

The main crowd filed into the Auditorium to the accompaniment of the great organ, till every seat on the floor, the balcony and gallery was filled. And what a riot of enthusiasm there was when the band marched down the center aisle and on to the platform playing "Onward Christian Soldiers," and the four thousand persons who had crowded the Auditorium rose and cheered, thrilled from top to toe.

The anniversary exercises were presided over by Bishop Thomas Nicholson. Prayer was offered by Bishop John L. Nuelsen. Inspiring addresses were delivered by Bishop William P.



ADULT BIBLE CLASSES IN THE PARADE

The Hampton County Sunday-school Association, through the Rev. R. M. McDonald, its chairman, put all its forces at our command; the Twenty-fourth Infantry Band was engaged; plans were perfected; and every detail arranged satisfactorily, and the only thing left to worry over was the question, Would it be wet or dry?

The "weather man" was good to us, and it did not rain until our exercises were over. And what an inspiration that parade was! Bishops and church dignitaries led; members of the General Conference followed. The men and women marched with the children. One adult Bible Class had over one hundred men in line. What an array of color was made by the dresses of the women and girls, and the American flags, church and school banners and emblems! The Society had prepared a souvenir edition of fifteen thousand of the one-cent Gospels to give away, and upward of ten thousand

Thirkield, D.D., LL.D., on "The Bible in Latin-American Republics," and by Bishop Laurens J. Birney, D.D., LL.D., on "The Bible in the Republic of China." Dr. J. L. McLaughlin brought the wonderful service to a close by an illustrated lecture on our Bible work in many lands.

According to the judgment of such church leaders as Dr. D. D. Forsyth, of the Board of Home Missions; Dr. Charles F. Bovard, of the Board of Sunday Schools; Dr. James Joy, of the *Christian Advocate*, and many others, our "Anniversary" was certainly the "thrillingest" as well as the largest and among the best of the Conference anniversaries.

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WORD comes to us that an Italian pastor of a New York City church, in the Bok Peace Plan Contest, sent the Bible to Mr. Bok as containing the best peace plan.

Notes and Comments

THE paragraph on the cover is fully justified because of its intrinsic worth. There is added significance in its source. The Montreal *Star* is an independent daily, with a circulation of over 100,000. It augurs well when the daily press produce and print such statements for their readers.

DR. WRAGG, of the Agency for the Colored People, sends this tribute to Bishop Levy Jenkins Coppin, who died at the age of seventy-six on June 25th in Philadelphia:

"In the death of Bishop Coppin, the negroes have lost the services, tireless and general, of one of their most able men. He was an inspiring singer, and often stirred his audience with his splendid tenor tones. He was the author of several books on religious and doctrinal subjects, and was especially powerful in his preaching. Faithful in the study and exegesis of the Scriptures, he was simple and clear in his thought and language. He sought to convince and persuade rather than to generate anything like the confusion of a thoughtless religious hysteria."

In the death of Bishop Coppin, the Bible Society loses a steady friend, wellwisher, and a Life Member.

THIS year is being marked by an unusual amount of home travel among the representatives of the American Bible Society in foreign lands. The Rev. A. H. Mellen, Secretary of the Mexico Agency, has spent a part of his first furlough in visiting the Agencies of the Society in China, Japan and the Philippines, and is carrying on some studies at present in California and is expected in New York for conference on his return to his loved work in Mexico. The Rev. Robert Irwin, after a six months' furlough, during which he spent a few days in New York in conference with the officers at the Bible House, is returning with Mrs. Irwin this month to his field in Siam.

The Rev. Paul Penzotti, Secretary of the La Plata Agency, passed through New York recently, on a brief visit necessitated by health conditions in his family. The Rev. W. S. Strong, the sub-Agency Secretary in charge of work at Peking, China, for the past fifteen years, came to New York in July, on his return with Mrs. Strong from his furlough spent in Scotland, to confer with the officers of the Society concerning the Bible House which is to be erected in Peking.

The Rev. Arthur C. Ryan, Secretary of the Levant Agency, is expected with his family during August on their first furlough. The Rev. Dr. H. C. Tucker, the dean of our Foreign Agency staff, which he joined in 1887, Secretary of the Brazil Agency, where his services and character have won for him wide influence and affection, is expected with Mrs. Tucker in September on their furlough.

THIS comes from Gettysburg, Pennsylvania

Our Gettysburg Women's Bible Society has just closed our report for its seventy-seventh year and sent on to the Bible House in Philadelphia (as we belong to the Atlantic Agency) \$225, \$100 of which was a bequest of Mrs. Margaret Valentine, long time a member of our society. We would have preferred to make it \$250, but needed to renew our supply of Bibles, Testaments, and portions, as the supply on hand is short. Some of them are slightly smoked from the fire in the store of our librarian, but wonderfully preserved, it seems to us, as was the money on hand from sales. For all else in the store was burned—her entire stock of millinery. We sorrow for the loss of the Society in Japan and hope to have a part in payment for the loss.

THIS extract is from a Piqua, Ohio, donor. My daughter, who is spreading the gospel in far away Japan, tells me that the Japanese girls love the Bible. It will also be of interest to you to know that the first book sold in Tokyo after the great earthquake was a Bible.

INDICATIVE of the opportunities that come through the mail, and the services rendered by donations of Scriptures, we give one of a stream of letters that flows daily into the Bible House:

While convalescing from my hospital experience, am serving a supply charge (Charleston Circuit). One of the points is Janesville, Ill., where the Methodists are a small, struggling society, without an edifice to worship in. May I avail myself of the generosity of the Bible Society and solicit for them a pulpit Bible; also fifteen of the Minion 18mo Bibles for the newly organized Epworth League? It would be well bestowed, as the society is poor and there are only fifteen young people in the town of high school age, all of whom are in my Epworth League. Will pay transportation on the grant.

I wish to thank you for the grant of a Bible to the old German lady. She is eighty-nine years old, and since receiving the Bible has, to the surprise of everybody, been able to lay aside her crutches. She had her hip dislocated twice by falling on the floor, and, as was thought, could never walk again without crutches. It would make you feel like you had the price of 10 Bibles to see how she rejoices in her poverty over having the Book of God to read and, as she says, "forgive her pain."

Dr. Ritson's Flying Visit

IN his world tour celebration of his twenty-fifth anniversary as secretary of the British and Foreign Bible Society, the Rev. John H. Ritson, D.D., visited, and brought cheer to, American Bible Society workers at three of its principal centers in the United States, in his nine-day cross-continent trip.

Landing at San Francisco in early July, he was received as an honored guest with Dr. Cooper, secretary of the Canadian Bible Society, at a luncheon arranged by the Rev. A. Wesley Mell, Secretary of our work on the Pacific coast. This alert and resourceful Secretary took advantage of the presence of these visitors, of the Rev. A. H. Mellen, Secretary of the Mexican Agency, and the Rev. Robert Irwin, Secretary of the Siam Agency, in an effective manner, as indicated by a letter from which extracts are given later. The accompanying picture showing Dr. Ritson sending out the regular noonday Scripture message over the radio depicts one incident.

In Chicago, Dr. Ritson was welcomed by

the Rev. S. H. Kirkbride, D.D., Secretary of the Northwestern Agency, and again made himself a welcome guest.

Dr. Ritson's visit in New York was brief and at a time when members of the Board were absent for the summer. This was deeply regretted. But it was gratifying to the executive officers to have a visit from him at the Bible House, and a brief conference, with the opportunity to extend their personal congratulations on completing a quarter of a century of notable service, and to wish him *bon voyage* as he returns to his post of large importance and real honor in London. He sailed on July 19th.

At San Francisco

Mr. Mell writes: "Herewith a picture of the broadcasting program put on here Friday in connection with Dr. Ritson's visit. We had a most delightful time with Dr. Ritson. He is a most unusual Englishman, as he possesses an Irishman's wit and an American accent. He is a good world traveler and fell in readily



DR. RITSON BROADCASTING THE NOONDAY SCRIPTURE PASSAGE AT SAN FRANCISCO

Left to right: Dr. Cooper, secretary, Canadian Bible Society; Dr. Ritson; Rev. A. Wesley Mell; Mr. Ole Johnson, colporteur, American Bible Society; Rev. H. H. Bell, secretary Church Federation, San Francisco; Mr. J. Laughlin, superintendent Hale Bros., Inc.; Rev. M. A. Rader, representative Board of Foreign Missions; Rev. John Hadley, superintendent of Chinese Missions; Rev. Robert Irwin, Secretary, American Bible Society, Siam.

with our plans. He gave a great Bible address to a group of San Francisco clergymen, who met him at luncheon. It was a poor season of the year for the religious forces of San Francisco, but we had some twenty-five present at luncheon, and among them some of the outstanding leaders of the city.

"We were delighted with Dr. Cooper, who also felicitously spoke; and to our joy the Rev. Mr. Mellen, of Mexico City, and the Rev. Mr. Irwin, of Siam, could be present as honor guests.

"We took Drs. Ritson and Cooper and Mr.

Mellen over the city, and they seemed thoroughly to enjoy it. We felt highly honored with the presence of these men."

The San Francisco *Call and Post* of July 12th said: "A distinctive honor was bestowed on KPO yesterday, when Dr. John H. Ritson, of London, general secretary of the British and Foreign Bible Society, widely known church worker and one of the best-known Bible men of the world, read the Scriptures at the regular noontime services from the broadcasting studio at Hale Bros., from which *The Call* broadcasts."

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Midst Many Persecutions

By Manuel Canuto Alves, Colporteur, Brazil

IN May, 1900, Mr. Frank and I went to the south of the state, and, after eight days of work, we remained exhausted with talking to so many ignorant people, and had the fright of being attacked by a great man of the Politics, and was forced to return home before night, because I had to traverse some seven miles of forest and fearing a waylaying by highwaymen. Even so we were watched at night in our hotel, but the Lord protected us, we were not attacked by them. Having finished our work in that locality, we returned to the town of Recife, where we took new directions for our work, also we agreed to work separately. Mr. Frank needed to leave the state and wished me to accustom myself to work alone, and God blessed us supplying our necessities. I started at once on a voyage to Caruaru. In this town there had been a missionary named Charles Kingston, who suffered a great deal while there. On one occasion his wife and he were beaten and forced to leave the locality. I arrived there later, lodged myself, and went at once to interview the chief of the place, to make him feel my work there, but he did not consent and called the people against me. As my life was in danger, I resolved to leave the town the next day.

I went to the town of Bizerros, where I remained eight days. I did not suffer physically because the authority was in my favor, but even so I was requested to leave the town. My bag of books was taken from me and was to be burned, but Lord all powerful gave me words of power against those proceedings. I remember asking the Lord his protection, as is always my custom, and afterwards asking them the reason why they ill-treated me so, if they supposed that I was selling bad books. They

were all well armed with whips, knives and firearms. The chief appeared to wish to whip me and burn the books, and in this moment appeared a lady with a small book and read the following words: "He who possesses a Bible in his home will be cursed by God and the Virgin Mary." I replied that the Pope is cursed because he has the Bible in his house. I was turned out of my lodgings, and only after much trouble was my bag of books handed over to me. Once more in the street a group of them returned and coming near me advised the spectators against me and my books, and sought to involve the police in the matter, but were not attended, and as they could not beat me as they had done some years past with another colporteur, they separated and went through the streets from door to door, laughing, and said, "Christ is coming along selling books." The whole town remained alarmed and advised against me, so that during the four days of work there, I sold only two Testaments and thirteen Gospels.

They were days of trouble for me. The people could not find words to condemn me. The shop that dispatched my orders, the hotel in which I stayed, would all be influenced by my curse. I did not go into the street at night because I knew that I was being watched, and finally I took leave in peace. Afterwards I visited that town twice; the doors are still closed to the gospel, but in public the Holy Spirit is working.

During my second visit there, I sold eighteen Bibles and twenty Gospels. Eight months after my visit to the town of Caruaru, God converted a young man by reading the Bible, and who talked of the gospel without tiring, which did not please the Priest and the

chief of the Politics, so that they became exulted, and one Sunday morning, while leaving his house to attend service in church, he was attacked by four individuals with intentions of ill-treating him. He ran, but they overtook him, and on his knees he begged them to spare his life, but there was no compassion in those hearts, and there, while on his knees, killed him with a knife. Minutes later his body was found still warm, with the knees and face on the

ground, with wounds in his back. Those responsible for this barbarous act were the Priest and the chief of the Politics. Four days after this death, I went to Caruaru and sold a number of books.

I have made some thirty visits to Caruaru during twenty years. There is now a church there where the gospel is preached regularly. God has helped us in the propagation of his reign.

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How a Tennessee Mountaineer Became A Colporteur Evangelist

By Rev. A. Wesley Mell, Secretary, Pacific Agency

AMONG the independent traveling missionaries, unrelated to any particular church or mission, is an interesting character, a mountaineer from Tennessee, an ex-soldier with bars showing service in France. He and his wife traveled by Ford to California, and toured this state, visiting mining and logging camps and the cheaper lodging districts of the great cities, and by his passionate rapid shooting and fiery appeal attracted the attention of men far removed from the ordinary Christian influences. As this mountaineer and his wife came to the depository again and again for new supplies of Scriptures, we heard the story

of his life that we give as dictated by him:

Feuds

"Clyde Blue was born March 17, 1902, in the mountains of Tennessee. My people were in a feud with others, killing each other on sight.



THE BLUES IN FRONT OF THE PACIFIC AGENCY OFFICE

When I was six years old, the cabin was burned from over my mother's and my head, and I was taken from my mother by the McCores to the Kentucky hills.

"On my first night in the hills of Kentucky

I was taken to what is called a distil. There was a bunch of bearded-faced and rough-charactered men, swearing and cursing the lack of trade. All night I carried chunks of wood and kept the pot boiling. Sometimes I received a kick and sometimes a wild curse from these brutal and heartless men. I went back to the cabin in the morning, having done a good day's work for a man. After two hours sleep I went back on the job at the distil. Day in and day out I stood the heartless beatings and abuse that this outlaw bunch of he-devils only could give. Some nights the rain would pour down like rubber balls, the lightning flash, and the thunder roar the whole night through, and I would be all but dead. I could not stop for the storm or I would get a beating that you would not give to a white slave master. Oh! dear reader, if I could put into writing the living hell that I went through.

Moonshine

"On my eighth birthday I was given a horse, saddle, 45 revolver, and a 30-30 rifle. All through the day I would ride picket, watching for men or strangers as you would watch for a loose leopard near one of your children. This continued for one year, until I was nine years old. Then I became one of the peddlers, carrying it down to the towns. This continued until I was fourteen.

"Then, deep down in my breast came a longing to see and know something of the outer world. I knew it meant death to me to run off, if those he-devils should catch me; but one night I played sick, and they let me stay home. So, when darkness began to hover over the hills and the lonely owls began to hoot, I started to make my way through the dark to the outer world—a world of mercy to me.

I knew no songs, so I made my own, and these are the words I made up and hummed to myself as I plunged on through the dark and ghostly hills to a new life in a new world and liberty. The words ran on:

On through the dark I go,
To find a friend among my foe,
Oh! Great Spirit, lead me safely on.

Seeking Liberty

"It was thirty miles to the nearest town of safety. I had been walking about an hour, when one of those Eastern storms began. I could find no shelter, and I could not go back. If I did, it meant death; so I plunged blindly on. I knew nothing of God and his love. The thunder roared, the lightning flashed, and the wind blew the trees down all around me. Twenty-five more miles to go. So all through the night this storm of death raged madly, and I just plunged onward, stumbling now, then falling and scrambling to my feet again, and plunging on and on to liberty. Although the hand of death clasped me tight, the words came to me from somewhere,—I know not where,—and in my distress I sang them aloud:

The storm may come, the wind may blow,
But on to liberty I will go;
For, if there is man, then in some other land
There must be a friend for me,
So, Great Spirit, lead me on, lead me on.

"Nine o'clock the next morning found me in a town of liberty,—a greenhorn, but in my heart I was sick of crookedness and meant to go straight. For one year I worked in the coal mines. In April, 1917, I enlisted in the United States Army, telling them I was eighteen, when I was only fifteen. For months I went through the training that a soldier must have. One night at 12:00 p. m., I was called to start for France.

Off to France

"We loaded on the boat 'Mongolia.' Fourteen days on the water, and then I landed on the soil of France. There I was for five days, when we were sent to the battlefields. We hiked eight or nine days, then right into the trenches. Oh! the suffering that the men went through is unspeakable, with those heavy packs, chewing their lips with pain, until they could stand it no longer and fell out by the side of the road,

while the company would push onward to the fields of death. Even some would curse the living God because of the pain they suffered, and wish that the first shell that went over would get them. Others would remember mother's prayers and send up a silent prayer, one after the other. Although every brave heart beat true, the faces spoke of death, every face pale and jaws set firm. Not a word from those pale lips, only a wild oath uttered once in awhile. The suffering went on and on, and there was no cure for it.

Death of Buddy

"In the Argonne Forest, on September 26, 1918, I lay in a shell-hole with my pal, the cannons roaring fiercely, the whistle of the shell as it passed, the spat, spat of the machine guns keeping up a continual deafening roar all through the day as we lay there shivering, expecting every shell would be the one that would get us. All at once there was a loud report from an exploded shell, a cry of pain, and my pal fell over, catching his side, with the sweat of death on his brow. 'Buddy, Buddy!' he cried in a faint voice, and as I bent low I heard these heartbreaking words, 'I was told all my life there was no Christ, and all my life I served the devil. Can't you pray a little, buddy, can't you? Oh! no need, it's too late, too late. Give me water! That's it!' And as I poured the water from my canteen upon his dying lips, my buddy passed from this world into the great beyond.

"Then it came to me that I would be next; so I knelt and tried to pray, but I could only say, 'Lord, help me!' I was on the very edge of giving up, when the Scripture came to me that I heard a man tell about one time, the story of the dying thief saying, 'Lord, remember me.' So I said as humbly as I could, 'Oh, dear Lord, remember me.' And there, in that shell-hole in no-man's-land, came into my heart the love that will never die, the love of the living God. No more sorrow for me from that time.

"I landed back in the dear old U. S. A., and have taken up the work of my Saviour and Lord; and I am now giving the message of love and mercy to lost souls of my own country. Amen."

A Day's Work

By Rev. Thomas Torrance, Sub-Agency Secretary, Western Szechuen

THE work of a Bible Society man in China varies largely. No two days are alike. He is sometimes indoors, sometimes out; now in the city, and again in the country; at one sea-

son linking up with other missionaries in a big evangelistic campaign; at another, he is off with a handful of men on a preaching, Scripture-distributing tour of his own. To select any par-

ticular day's work as typical of his experience year in and year out would be hard; but I am going to tell you of one which stands out prominently because of its multi-colored character and pathetic incidents.

At the Flower Fair

Every spring at Chengtu we have a Flower Fair. It is an institution that has been held here from time immemorial. Many thousands attend it daily. Missionaries take advantage of the opportunity it offers for preaching, by erecting a large mat-shed where men and women can rest and hear the gospel.

An hour's ride took me one morning to the suburb where this fair is held. I went to speak in the shed, to dispose of Gospels, and give away tracts. Missionary work at these public concourses has always a fascination of its own. The greatness of the opportunity, the potentiality of every Gospel and tract, and the greatness of the result that may accrue from even a word or a passing invitation to hear the gospel, ever stirs the pulses of the missionary. But added to this was the natural beauty of the environment and the brightness of a genial sunshine. Everyone felt in a hopeful mood.

As soon as we plunged into the huge concourse, the demand for our literature was nearly as keen as if we had been auctioning some rare volume of antiquity. And now occurred an incident that made one contrast the present situation in China with that of twenty years ago, when the missionary here was often howled at, hustled, and driven from one place to another.

One of Chengtu's brightest scholars and best calligraphers, seeing me there, purposely stopped to bow and shake hands. It was merely the work of a minute, but oh, how it cheered! In the present despondent outlook it reminded us that China is indeed changing. The proud Confucianist had come so far that he was ready to be seen in friendly touch in public with a preacher of the despised Jesus. For the offence of the cross is still real, and Chengtu has many Nicodemuses. This one, at least, made me feel that the outlook was not all gloomy. The gospel was truly, if slowly, leavening the thought of China's masses, and this public handshake was a genuine evidence of the fact.

In the shed, a doctor and several medical students led the speaking by explaining the necessity of due care of the body. I followed, preaching on "Care of the Life." The presence of the missionary immediately drew a full audience. I cannot tell how long I spoke, but I know the crowd sat eagerly "drinking in" every word. The present was their golden opportunity to find life—eternal life, in Jesus Christ.

The tragedy came through the majority squandering their opportunity and deposing Christ, who only could give it to them.

At the Hospital

I had a couple of sandwiches, spoke a little to some friends, and rode home again. It was the day in the week I usually visited the hospital, and after a cup of tea I went there.

To move from bed to bed in the wards of a hospital with words of cheer and sympathy needs much tact and insight. More than this, it needs divine guidance to give the word in season. Hearts are often susceptible here, and very few are the patients who do not remember with gratitude what is done for them. On this occasion it fell to me to bid one or two take heart again who seemed to be losing hope, and others to rest and fret not, etc. To every one we gave a fresh tract. But one lay too far gone to read. The hollow cheeks and prominent eyes told he was soon to pass on. One could not but very earnestly urge him to lay hold on eternal life. The dying man, like the thief on the cross, signified an eager response. It was in very truth a touching scene, this sinner meeting his seeking Saviour at the eleventh hour. Sentence by sentence he followed me in a prayer for mercy and salvation. Even the hardened wounded soldier in the next bed seemed affected.

In the consumptive ward a young man sat propped up, copiously spitting blood. Did I think there was any hope for him? Hope or no hope, I said, there was an Eternal Love and Wisdom that shaped our ends, and he could have in Jesus Christ the very best the Infinite God could give him. What did it matter whether we died a few years earlier or later, if we had the best of all blessings? This aspect of God's love comforted him. Through his gloom came the arrow of light that he expressly needed. And, again, the sinner professed willingness to accept his Saviour.

On the top floor, in a semi-private ward, I visited a fine-looking old man of gentle manners. I had seen him several times before, and had been strongly attracted to him. This day I saw his vitality was being heavily tested. His face was growing wan. Some time ago robbers had raided his home and shot him in the arm and side. The drain on his strength was telling dangerously on him. While speaking to him of God, he said, "Yes, Jehovah God." "You know, then, of Jehovah?" I said. He replied, "I once bought your Bible and have been reading it." It was easy to explain now to him the grace and gift of Him whom he knew by this name of names. Finally I prayed with him, and he besought me to write out, or give

him, a prayer that he might know how to pray. Do this, he pleaded, and I will be eternally indebted to you. Such earnestness gripped one's heartstrings. The same evening I gave him a prayer, though I told him prayer sprang out of the heart; it could not be recited. Was it chance or divine guidance that led the Bible man at that hour to meet the man who had bought the Bible? Surely it was Jehovah himself—the Jehovah who hears every cry of distress from those who look to him. And the same Jehovah will soon teach him to pray.

Hard on this touching experience came a scene of the very opposite character. In a large ward was a Buddhist priest with his foot in plaster of Paris. To show off, he directly tackled me, and astonished us with his virulent anti-Christian hostility. He found out, how-

ever, I could "fight." I certainly gave him more than he anticipated, to the delight of the other patients who were listening. It is rarely a priest will confront a missionary. They seem to know they have a religion that cannot bear an intelligent examination, and evade discussion. This one may think twice before he returns to a fresh attack. Let us hope he will give up his besetting sin and turn his face to the Light.

I came home with the feeling again that no mortal was "sufficient for these things." Only the Lord of all life and love could move on the hearts of men and turn them to himself. The day's work I, therefore, committed to him, that the seed sown might bear a rich harvest, and these hungry, weary souls find comfort and rest in his great love.

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Moslems More Receptive

By Rev. J. Oscar Boyd, D.D., Secretary, Arabic-Levant Agency

I HAVE just returned from a most interesting visit to the Azhar Mosque (the Moslem "university" in Cairo) with Dr. Zwemer and a company of visitors to Cairo. We took with us four Arabic Bibles and a quantity of Matthew's Gospels for presentation, and we had a fine reception. It is amazing how one can now walk into that old stronghold of Moslem

fanaticism and propaganda, and present the Bible or Gospel and meet with nothing but a friendly welcome and hands stretched out.

One of the sheikhs, who is nearest to the Kingdom, has evidently been preaching the gospel there, to such an extent that one of his colleagues smilingly asked us, "Are you trying to make a *mubasshir* (evangelist) out of him?" Dr. Zwemer turned to the eighth Psalm, and read in the sonorous monotone they like to use for sacred books that splendid panegyric of God's works in nature, amid the reverent approbations of the sheikhs who stood about. Then he turned to the fifty-first Psalm and marked a few verses there about sin and forgiveness, and I added: "You must be sure, O sheikh, to read the thirty-second Psalm."

I wrote on the flyleaf of each of the Bibles, "Presented to Sheikh So-and-So, Azhar University, Cairo, from the American Bible Society," and added the address of this shop. Many now have my card and my personal welcome to come into this depot any time. I only wish I could speak their language fluently, like the missionaries who have been here longer.

Twenty years, ten years ago, such a visit would have been unthinkable. God is answering prayer and giving growth to the seed sown. One of these days—in his own time—there is going to come the mighty harvest from all these Bibles, Testaments, and Gospels put into the hands of the leaders and teachers of Islam.



DR. ZWEMER AND A MISSIONARY DISCUSSING THE SCRIPTURES WITH STUDENTS NEAR THE MOSLEM "UNIVERSITY" AL AZHAR

A Bible Discovers a Murderer

By Rev. Arthur F. Ragatz, D.D., Secretary, Western Agency

THERE was nothing about this young man to suggest him guilty of serious wrongdoing, much less to suspect him of having committed first degree murder.

Night after night he occupied one of the rear seats in the little village church. He had a fine sensitive face, from which beamed a pair of brown smiling eyes. His bearing was manly, his behavior courteous. In short, he was considered a promising young man; everybody in the little town knew him and liked him.

Years before, when he was a little chap, he had been a regular attendant at church and Sunday school. Then came trouble in the home: financial losses, sickness, and finally, the death of his father. Years passed by, a step-father came into the home. Difficulties arose between the boy and his new father. Friends advised the boy to leave home; but he said he could not leave his mother unprotected. He dropped out of school, he quit coming to church, but withal there was nothing against the boy, quite to the contrary; people honored and respected him for his loyalty to his mother.

His step-father was a great hulk of a man, uncouth, profane, and a confirmed drunkard. Many times he drove his wife and son out of their home, and several times threatened their lives. The moonshine liquor he was able to get was very bad. Finally his health broke. He had a long illness, during which his life hung in the balance. His recovery was very slow. The doctor told him that a single drunken spree might prove fatal—then it happened. Some old cronies managed to smuggle a jug of whiskey to him, and the following morning he was found dead. The coroner pronounced death by alcoholic poisoning. The community expressed its doubtful sympathy to the widow, and then settled back with a sense of relief that a greater and sadder tragedy had been so narrowly averted.

Summer came and went. The boy took tender care of his mother, and every day became more liked by his neighbors. It was late fall when the special meetings were begun in the little church, and each night this boy was present.

One evening after the service he asked the minister if he could loan him a Bible. It was gladly done; and a few days later, after the service had been concluded, he lingered to have a word with the minister. When they were alone, the boy drew from his pocket the Bible, and opening it to a marked passage, asked whether it was true in this day that, when a

man sinned, he had an advocate with the Father? Then he asked if it mattered with God as to the exact kind of sin a man had committed? He turned to Isaiah and, pointing to the eighteenth verse of the first chapter, read, "Though your sins be as scarlet, they shall be as white as snow," and inquired if that was really true.

Long and earnestly the minister talked to this young man. He knew there was some secret gnawing at his heart, and he urged him to make a full and complete confession. Finally the boy, between sobs and bitter tears of contrition, poured out the story of his wrongdoing. He had seen the cronies bring the whiskey to his father. He had waited until his father was in a stupor from the liquor, and then had placed poison in the jug. He had long planned to kill this man, had carried the poison with him, waiting for a chance, and then had acted with cool determination at the first opportunity. He had murdered his stepfather.

Under the extraordinary circumstances surrounding the death, no one had suspected foul play. The secret of his crime had been safely locked away in his own heart for nearly a year, then came the special meetings and a hunger for God's Word. The Holy Spirit speaking to his heart through the printed page had pointed the way.—and he followed.

It was a difficult path. It led first, and that very night, to the home of the district judge. The district attorney was called in, and toward morning the boy willingly went to the county jail to await an early trial.

On the day his case came up the court room was crowded. The boy refused counsel, declined to plead "not guilty," but insisted that he had committed the crime. The body had been exhumed in the hope of disproving the lad's statement of his own guilt. The analysis only proved that the deceased had come to his death by poisoning. Friends were helpless. It was a plain case of murder in the first degree. By his "plea of guilty," there could be no jury to recommend clemency, and, according to the law, the judge had no alternative. So the sentence pronounced was—"Imprisonment for life!"

Strange and wonderful is the power of the Book. Who would have discovered this crime? No one!

But God, who knows the secrets of our hearts, through his Word, spoke to the young man, convicted him of his sin, and gave him grace and strength to confess his crime, even when he knew that the penalty would mean imprisonment for life, if not the gallows.

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BIBLE SOCIETY RECORD

EDITORS*The Secretaries*

NEW YORK, AUGUST, 1924

AMERICAN BIBLE SOCIETY
Bible House, Astor Place, New York

JUNE MEETING OF THE BOARD

THE second stated meeting of the Board of Managers of the American Bible Society in its one hundred and ninth year was held at the Bible House, Astor Place, New York, on Thursday, June 5, 1924, at 3:30 o'clock p. m., President Emeritus James Wood in the chair, President Hyde being absent from the country.

Devotional exercises were conducted by Professor Oswald T. Allis.

The minutes of the May meeting of the Board were presented and approved.

General Secretary Haven announced the death on June 1st of Mr. Logan C. Murray, a member of the Board, and a committee to draft a suitable memorial minute was authorized.

The minutes of the standing committees of the Board were presented and approved.

On nomination by the General Reference Committee, the standing committees for the current year were appointed, as recorded above.

The Treasurer gave a brief account of his visit to England and the Continent in the interests of the Society.

On the recommendation of the Committee on Versions, action was taken looking to the translation, revision or publication of Scriptures in Araucanian, Cakchiquel, Kifioti, Bulu, and several of the Philippine languages.

The acceptance of election as Vice-Presidents on the part of C. Edgar Anderson and E. Clarence Miller was reported.

The Treasurer reported the following consignments to the Society's Foreign Agencies during the month of April, 1924; Brazil, 8,390 volumes, valued at \$1,881.06; Caribbean, 2,356 volumes, valued at \$861.11; China, 500 volumes, valued at \$313.24; La Plata, 4,332 volumes, valued at \$1,741.62; Mexico, 3,940 volumes, valued at \$2,284.79; Philippines, 25,050 volumes, valued at \$887.49; Upper Andes, 24 volumes, valued at \$17.08; West Indies, 6 volumes, valued at \$3.82; total volumes, 44,598; total value, \$7,990.21.

The issues from the Bible House during the month of April, 1924, were 225,237 volumes. The meeting was adjourned.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of_____.

If real estate is given, for the last three words above, "the sum of," substitute the words "the following property, to wit."

CASH RECEIPTS IN JUNE, 1924

LEGACIES		Colored People of U. S. A. \$ 1,260 68		Home Agencies \$ 21,962 00	
Anthony, Rev. E. M.	\$ 25 00	Eastern	2,351 50	Returns from Scriptures	
Age, Margaret Olivia,		Northwestern	3,865 31	Donated	180 81
New York, N. Y.	59,954 64	Pacific	1,815 00	Trust Funds Permanent	
		South Atlantic	1,651 00	— Special Endowment	
	\$59,979 64	Southwestern	2,903 67	Fund	100 00
		Western	1,941 86		\$101,319 87
			\$21,962 00		
GIFTS SUBJECT TO LIFE INTEREST		From Home Agencies and Included in Home Agencies Receipts		MISCELLANEOUS	
Amount received during the month	\$15,910 25	Donations from Auxiliary Societies:		Alden Memorial Fund, Income	\$ 12 66
		Pennsylvania		Bible House Rentals....	7,919 36
AUXILIARY SOCIETIES		Gifts from Churches....		Bible Society Record....	4 00
Rec'd on Donation Account	Rec'd on Book Account	Gifts from Individuals... ..		Burr, J. C., Legacy Income.	526 48
		Japan Earthquake Fund..		Funds Received for Transmission	3 35
	\$ 98 57			Gifts for Distribution to Blind from Individuals.	7 50
Alabama		RETURNS FROM SCRIPTURES DONATED		Gifts from Individuals... ..	10,598 99
Chicago, Ill.	\$ 63 32	Board of National Missions, Presby. Church, U. S. A.		Gifts from Churches....	20,261 52
Davenport, N. Y.	16 15	J. Roswell Fowler.....		Income from Available Funds	2,871 60
Denton, N. Y.	35 40	Board of Foreign Missions, Presby. Church, U. S. A.		Income from Legacies, Gifts, Trust Funds ...	23,195 34
Durham County, N. Va.	4 37			Income from Securities Payable Beneficiaries..	21,386 12
Livingston County, N. Y.	2 86			Japan Earthquake Fund: from Churches, \$181.20; from Individuals, \$3,296.50	3,477 70
Maryland	244 48			Library Account	2 50
Massachusetts	1,500 00			Manufacturing Credits ..	532 48
Memphis, Tenn.	17 98			Ogg, Alexander, Legacy Income	182 35
New Hampshire....	11 45			Scriptures to the Blind..	16 64
New York	619 84			The Trade	999 27
Rock Creek, Tenn.	37 85				\$ 91,997 86
Saint Louis, Mo.	273 75	TRUST FUNDS PERMANENT—GENERAL PURPOSES—SPECIAL ENDOWMENT FUND		Total Cash Receipts	\$193,317 71
Sharon and Linn Grove, Iowa.	197 95	Mays, Mrs. M. E., Gift..			
Unionville, Ohio... ..	63 18				
	\$2,836 48	RECAPITULATION			
Received on Donation	350 67	Legacies			
	\$3,187 15	Gifts Subject to Life Interest			
		Auxiliary Societies on Book Account.....			
HOME AGENCIES		Auxiliary Societies on Donation Account			
Atlantic	\$ 3,988 56			JOURNAL ENTRIES	
Central	2,184 42			Liberty Bonds, etc., received as Gifts Subject to Life Interest	\$ 200 00

CASH STATEMENT FOR JUNE, 1924

RECEIPTS		DISBURSEMENTS	
Balance from May, 1924.....	\$ 18,149 90	Treasurer's Office—Salaries and Expenses..	\$ 1,246 11
Auxiliaries	2,836 48	General Salaries and Expenses.....	4,866 70
Home Trade	999 27	Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.	6,457 15
Contributions to the Blind	16 64	Exchange Paid	13,843 27
Manufacturing Credits	532 48	Remittances to Home Agencies.....	11,229 40
Trust Account	15,910 25	Remittances to Foreign Agencies.....	5,738 70
Bible House Rentals.....	7,919 36	Bible Society Record	32 56
Gifts from Auxiliaries	350 67	Pensions	208 33
Agencies	25 00	Income Payable to Beneficiaries	9,269 24
Gifts for Distribution to Blind	7 50	Diffusion of Information	1,663 42
Gifts from Churches	20,261 52	Legacy Expenses	272 00
Gifts from Individuals	10,598 99	Library	24 35
Returns from Scriptures Donated	180 81	Appeals	1,827 90
Bible Society Record	4 00	U. S. Trust Co.—for Investment.....	68,267 14
Japan Earthquake Fund	3,477 70	Cash Reserved for Publication Dept.....	45,000 00
Home Agencies	21,962 00	Church Budget Costs	998 31
Trust Funds—Income	23,195 34	Miscellaneous—Home	39 95
Interest on Available Funds	2,871 60	Miscellaneous—Foreign	4,756 10
Investments Subject to Life Interest.....	21,386 12	Real Estate	6,836 36
Warr Legacy, Income	526 48	Japan Earthquake Fund	496 83
Wenden Memorial Fund, Income.....	12 66	Balance to July, 1924	28,393 70
Warr Legacy, Income	182 35		
Margaret O. Sage, Legacy.....	59,954 64		
Trust Funds Permanent: General Purpose..	100 00		
Funds Received for Transmission.....	3 35		
Library	2 50		
	\$211,467 61		\$211,467 61

PUBLICATION DEPARTMENT CASH STATEMENT

Balance June 1, 1924.....	\$ 1,121 96	Publication Department	\$42,279 14
Transferred from General Account.....	45,000 00	Balance July 1, 1924.....	3,842 82
	<u>\$46,121 96</u>		<u>\$46,121 96</u>
Total Cash Balance.....		\$32,236.52	

Would a 9% Annuity Interest You?

FOR many persons the safety of an investment is the most important feature. That is one reason why so many persons put their money in Savings Banks. They are afraid, and justly so, of the many investment schemes which have been devised to catch the unwary. The same reason prompts them to invest in Liberty Bonds, mortgages and other conservative securities. In these cases, safety is assured, but the interest rate is low; and people are willing to sacrifice high rates in favor of assurance of safety.

It is not necessary, however, to make such a sacrifice, for there is an investment just as safe as any of these where the rate is much higher—sometimes twice as high, depending on the age of the investor. This form of investment is known as the annuity bond. It is not new, but has been available for more than half a century. It has elements of safety greater than most securities and has many advantages which other securities do not possess at all.

In addition to the safety and attractive income, it is also permanent, convenient, non-taxable; never depreciates in value, eliminates expense, banishes anxiety, removes burdens.

One happy owner of these bonds recently said—"I am the fortunate possessor of two of your annuity bonds. It is a great satisfaction—the freedom from care in regard to the income from it is a great relief. The check comes promptly to the day, and I do not need to give a thought to that part of it."

There are two principal forms of annuity bonds. One is the bond in which only one person is involved, and the rates for different ages are given below.

The other form is known as the Survivorship Bond. In this bond, two or more persons are mentioned as annuitants and the amount is paid as long as either person mentioned in the bond shall live. Where two persons, dependent one upon the other, desire to protect each other with annuity payments, this is an excellent and popular form of bond. Rates on this type of bond will be cheerfully furnished on request. Some form of annuity bond can be designed to meet the needs of practically every investor.

LIFE ANNUITY RATES

(ONE PERSON)

Age	Rate	Age	Rate	Age	Rate	Age	Rate
1 to 30	4.0%	51	5.6%	63	6.8%	72	8.2%
31 to 40	4.5%	52	5.7%	64	6.9%	73	8.3%
41	4.6%	53	5.8%	65	7.0%	74	8.4%
42	4.7%	54	5.9%	66	7.1%	75	8.5%
43	4.8%	55	6.0%	67	7.2%	76	8.6%
44	4.9%	56	6.1%	68	7.3%	77	8.7%
45	5.0%	57	6.2%	69	7.4%	78	8.8%
46	5.1%	58	6.3%	70	7.5%	79	8.9%
47	5.2%	59	6.4%	71	8.1%	80	9.0%
48	5.3%	60	6.5%	Over 80—9.0%			
49	5.4%	61	6.6%				
50	5.5%	62	6.7%				

In determining age reckon from nearest birthday.

By filling out the coupon below, you will receive without cost and without obligation on your part, an attractive booklet, "Bibles and Bonds," which will tell you how and why annuity bonds are safe, convenient, permanent, non-taxable, and will explain other advantages which these bonds possess over the average investment.

The American Bible Society has been selling its annuity bonds for more than half a century without loss to a single one of its hundreds of investors.

Some time ago, one of the annuitants wrote as follows:—"I am very much pleased with the Bible Society annuity bonds. The annuity is always promptly paid, and it is a satisfaction to know that if the bonds should be lost the interest would still be paid, and I have perfect confidence in the security of the money invested."

Annuity bonds are sold in any denomination from \$100.00 up. They give the small as well as the large investor the opportunity to participate in the financial benefits of the bonds and in the world-wide service of the Society.

SEND THIS COUPON NOW!

AMERICAN BIBLE SOCIETY
Bible House, New York, N. Y.

Gentlemen:

Please send me without obligation on my part your booklet No. 622, entitled "Bibles and Bonds."

Name

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